Introduction to Fiqh

Fiqh Introduction

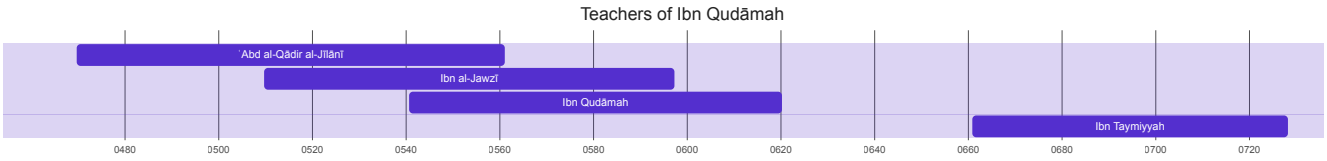
Introduction to the Book: ʿUmdat al-Fiqh

Umdat al-Fiqh Vol 1 by Ibn Qudamah (al-Haj).pdf > page=17

- Done for barakah of this scholarly work and to associate ourselves to the tradition and the barakah of its connection with Rasūlullāh ﷺ

An Intro to Ibn Qudamah's Teachers

- Ibn Qudāmah (541-620)
  - Part of middle generation of the school
- Teachers
  - ʿAbd al-Qādir al-Jīlānī (561) - strict Ḥanbalī, the Qādirī sūfī order is based on him. He met him for 50 days, when he was 20 years old
  - Ibn al-Jawzī (597) - strict Ḥanbalī and sūfī



What is Sharīʿah?

Linguistic meaning:

- Waterhole where animals gather daily to drink,
- Straight pathway

> سُورَةُ الجاثِية ٤٥ : ١٨ - ثُمَّ جَعَلْنَاكَ عَلَىٰ **شَرِيعَةٍ** مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
>
> Sūrat al-Jāthiyah 45 18 - Then We put you on an ordained way concerning the matter of religion ; so follow it and do not follow the inclinations of those who do not know.

> سُورَةُ الشُّورَى ٤٢:١٣ - شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ...

Sūrat al-Shūrá 42 13 - He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.

Technical Meaning

- Complete body of revealed commandments and laws

What is Fiqh?

Linguistic meaning:

- True understanding of what is intended

> «مَنْ يُرِدِ اللهُ بِهِ خَيرًا يُفَقِّهْهُ فِي الدِّينِ.»

"For whomsoever Allah wishes good, He gives him the Fiqh (true understanding) of the Religion."

Technical meaning

- Science of deducing Islamic laws from evidence found in the sources of Islamic law, also known as Uṣūl al-Fiqh
- **Complete body of the practical and outer Islamic law and rulings**
- Excludes:
  - ʿAqīdah,
  - Ādāb, and
  - Discussion of inner dimensions and wisdoms of the laws

Difference between Fiqh and Sharīʿah

Sharīʿah	**Fiqh**
Revealed	Derived
Unchangeable	Circumstantial

Sharīʿah	Fiqh
Principles-based	Specific
"Why", "What"	"How"
Intended	Derived
Creed, Ethics, Laws for Creator, Laws for Creation	Laws for Creator, Laws for Creation

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Sources of Fiqh (Super Simplified)

Scriptural / Revealed Sources

Unanimous agreement

- (1) **Quran**
- (2) **Sunnah** (sayings, actions, silent approval)

Intellectual / Reason-based Sources

General agreement

- (3) *Ijmāʿ* (Consensus)
  - Example: Time for Ẓuhur is start of the Sun's descent from the zenith
  - See al-Ijmāʿ by Ibn al-Mundhir
- (4) *Qiyās* (Analogy)
  - Example: Since wine is ḥarām, all intoxicants are ḥarām

Disagreement

- (5) *Qawl ṣaḥabī* (Statement or the madhhab of a companion)
  - Example: Ibn ʿAbbās led Ṣalāh while he was in tayammum
- (6) *Istiḥsān* (Juristic preference)
- (7) *ʿUrf* (Regional custom)
- Advanced
  - (8) *Ḥīlah* (Way out, loophole)
  - (9) *Maṣlaḥah mursalah* (Consideration of public welfare)
  - (10) *Istisḥāb* (Presumption of Continuity)
  - (11) *Sadd al-Dharāyiʿ* (Blocking the Means)
  - (12) *Sharʿ man qablana* (Laws revealed prior to Islam)

What is Ijtihād?

Linguistic meaning

- achievement of an objective through struggle

Technical meaning

- reach a conclusion/ruling through exhaustive methodological reasoning using available sources of Islamic law

> مسلم 1716a - عَنْ عَمْرِو بْنِ الْعَاصِ
>
> رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا حَكَمَ الْحَاكِمُ **فَاجْتَهَدَ** ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ۔»
>
> Muslim 1716a - ʿAmr b. al-ʿĀṣ
> When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.

Who is a Mujtahid?

- Someone who has sound methodology of reasoning to derive Islamic law and rulings
- Can anyone do ijtihād? Sure.
- Should anyone do ijtihād! Absolutely not.

A Mujtahid Employs a Manhaj (Methodology)

- Prioritized sources of law
- Defining how they will use the sources and under what conditions and constraints
- As responsible authorities, their goal is to meet the needs of their time and the Ummah

What is a Madhhab?

Linguistic meaning

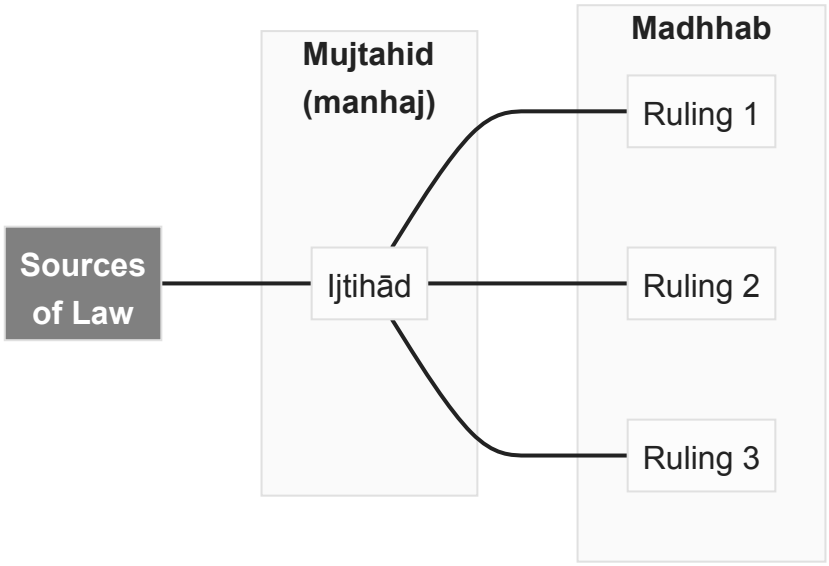
- a taken course of action or approach
- pl. madhāhib

Technical meaning

- a standardized methodological framework to derive Fiqh / Islamic law
- a sum total of opinions of a mujtahid

> **Note**
>
> A Madhhab is a human attempt to arrive at the Sharīʿah. These were efforts by giant scholars to codify our Sharīʿah and give structure to it so that we and other junior scholars can use it.

Overall Process



Who is a Faqīh?

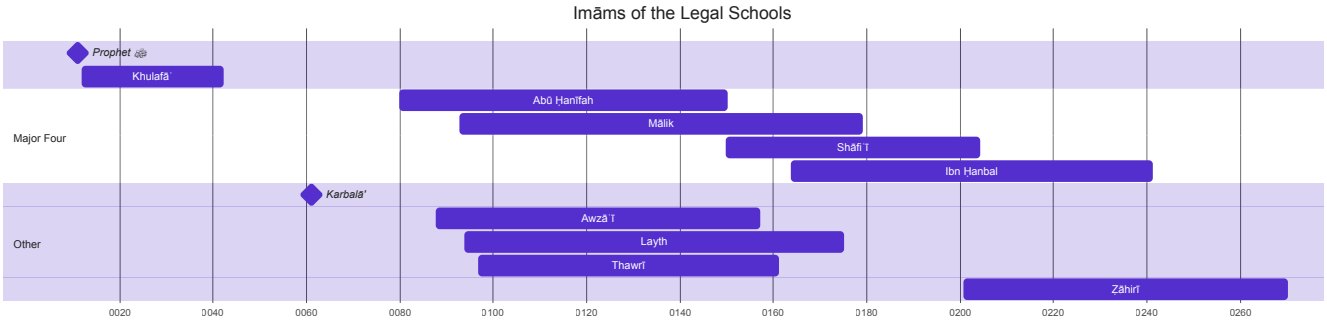
A faqīh is the one who has:

- Knowledge of all the rulings
- Knowledge of all their evidences
- Knowledge of their deduction process
- and not necessarily the ability to apply the process

> **Definition of Fiqh and its process**
>
> معرفة الأحكام العمليّة مستنبطة من أدلّتها التفصيلية
> Knowledge of practical laws deduced through a process based on detailed proofs and evidences.

Legal Schools/Madhāhib of Fiqh

- Are there only four? No, there were many more
- There were as many as 40 at one time
- Only four were heavily documented, primarily due to politics



1. Abū Ḥanīfah (80–150)

- Location: Kūfah
- Influences: Ibn Masʿūd (30)
- Key contribution: Sound methodology during a time of hermeticism and turmoil
- Key approach:
  - Quran superior to other available sources of the time
  - Limit to highly authenticated ḥadīth
  - Heavy rational inquiry, "what if?" hypothesis based on sound principles
- Students
  - Abū Yūsuf (182)
  - Shaybānī (189)

2. ʿAbd al-Raḥmān al-Awzāʿī (88–157)

- Location: Damascus

3. Mālik b. Anas (93–179)

- Location: Madinah
- Influences: Children of the Ṣaḥābah, Zuhrī, Nāfiʿ
- Key contribution: Muwaṭṭaʾ
- Key approach:
  - Custom of Madinah trumps other evidences
- Students:
  - Of Ahl al-Ḥādīth

- Shāfiʿī and several others

4. al-Layth b. Saʿd (94–175)

- Location: Egypt

5. Sufyān al-Thawrī (97–161)

- Location: Kūfah
- Key approach:
  - Disagreed with Abū Ḥanīfah on the use of qiyās and istiḥsān

6. Shāfiʿī (150–204)

- Location: Makkah, Madinah, Egypt
- Influences: Mālik, Abū Ḥanīfah, al-Layth
- Key contributions:
  - Bridging schools of reason and schools of ḥadīth
  - Brining singular ḥadīth reports to the forefront as the sources of Islamic law
  - Uṣūl al-Fiqh / Methodology
  - Catalyst to ḥadīth collection and its sciences
- Key approach:
  - Of Ahl al-Ḥādīth
  - Quran and Sunnah have the same authority
  - Prioritized the apparent meaning over the "hidden" meaning
- Students:
  - Ibn Ḥanbal, Muzanī

7. Ibn Ḥanbal (164-241)

- Location: Baghdad
- Influences: Shāfiʿī, Abū Yūsuf
- Key contribution: Musnad Aḥmad
- Key approach:
  - Of Ahl al-Ḥādīth
  - Quran and Sunnah = "Text" = Scripture = Revelation
  - Revelation before reason, i.e. ḥadīth over opinion
- Students:
  - Several, including Bukhārī and Muslim

8. Dawūd al-Ẓāhirī (201–270)

- Location: Kūfah
- Influences: Shāfiʿī, Ibn Ḥanbal
- Key approach:
  - Of Ahl al-Ḥādīth
  - The literal / apparent meaning over the hidden meaning of the Text
- Later students of the school:
  - Revived by: Ibn Ḥazm (384–456)

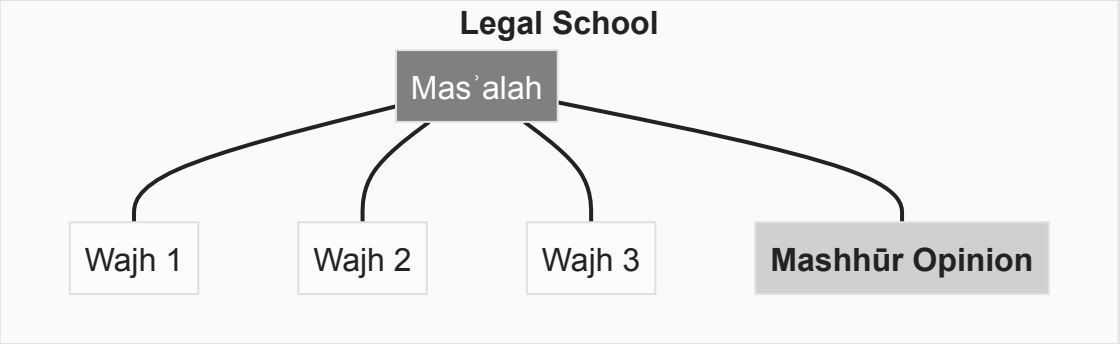
And there were several more...

Development of the Eponymous Schools

- All schools attempted to pursue the purest Sunnah
- The eponymous school behind each Imām further developed in the past 1,000 years
- What we have today is not necessarily from the opinions of the Imām
- There is a lot of minor differences between each
- However, there is no material difference between the rulings of these schools

Some additional terms

- *Masʾalah* (question/issue): An issue or question for which a ruling needs to be derived.
- *Mashhūr* (popular opinion): The opinion considered as the dominant opinion of the school
  - *Rājiḥ* (Stronger opinion): An opinion, regardless of school, considered to be the strongest based on available evidence.
- *Wajh*/*Qawl* (an opinion): A valid opinion in the school, however, not adopted as its dominant opinion

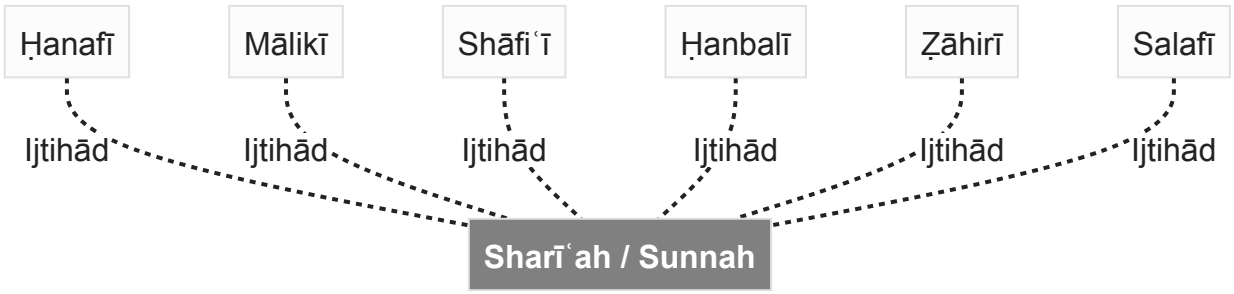


Pursuit of the Sunnah

For each matter there are spectrums of opinions out of which one is a rājiḥ for each school

Note

However, when opinions of all schools combined, whether rājiḥ, mashhūr or a wajh, they all start to seem very similar to each other.



Mastery on the opinions of the schools of Fiqh

What many Muslims are unaware of is that not only do the various schools differ among themselves, but within each school there is a vast array of difference. Each school developed a normative tradition generally referred to as the ‘dominant’ (*mashhūr*) opinion of the school. This position in turn was nuanced by geographical regions, such as the dominant Andalusian opinion of the Mālikī school or the Iraqi position of the Shāfiʿī school. This leads to great confusion when studying the books of various legal schools without a teacher.

Moreover, due to the vastness of each of the schools, it is almost impossible in one lifetime to master one school, let alone three others. Ibn Daqīq al-ʿĪd is one of the few people in the history of Islam known to have issued fatwás in two schools due to his mastery of the Shāfiʿī and Mālikī schools. Anyone today who claims to have mastered even one school with its divergent opinions should be viewed with skepticism. It is quite a challenge and takes years of study to master even the dominant opinion of one of the four Sunni schools, not to mention the Jaʿfarī school. Hence, it is well-known that books attempting to give us the opinions of all four schools must be viewed with great caution.
— Hamza Yusuf, Islamic Jurisprudence According to the Four Sunni Schools.

Need for Madhhabs: Case Study

Question: if you make wuḍūʾ out of the normal orders, does your wuḍūʾ remain valid or do you have to repeat?

- Quran speaks about this
- However this answer cannot be found in any ḥadīth

- This is where madhhabs come in to fill gaps through their methodologies

> **The āyah of wuḍūʾ**
>
> سُورَةُ المَائدة ٥:٦ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
>
> - فَاغْسِلُوا وُجُوهَكُمْ
> - وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
> - وَامْسَحُوا بِرُءُوسِكُمْ
> - وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ ...
>
> Sūrat al-Māʾidah 5 6 - O you who have believed, when you rise to [perform] prayer,
>
> - wash your faces and
> - your forearms to the elbows and
> - wipe over your heads
> - and wash your feet to the ankles—

Answer:

- Ḥanafī + Mālikī: Order of the wuḍūʾ is Sunnah and not Farḍ
- Shāfiʿi + Ḥanbalī: Order of the wuḍūʾ is Farḍ

What is Salafism?

(Summarized from On Salafi Islam by Qadhi.pdf)

- This is a modern phenomena
- Started in the last 50 years or less
- Aspirational objective: Emulation of the Prophetic example via the practices and beliefs of the earliest generations of Islam

Characteristics

- Believe that they are upon the correct manhaj of the salaf (pious predecessors)
- Have major disagreements with creed of other Sunni sects
  - Vehemently oppose practices they term as being bidʿah
  - They dissociate with other Sunni sects
- Tend to be very extreme and harsh on those who do not agree with them
- Ascribe themselves to Ibn Taymiyyah, however, Ibn Taymiyyah's views are quite distinct

- Disagree within themselves on following of a codified madhhab. They share one of the following opinions:
  - No madhhab should be followed
  - It is ok to follow, but it is discouraged
  - It is permissible to follow a madhhab
- There are a dozen or so distinct groups, each one feeling that they're on the correct manhaj
  - Mainstream Saudi (Largest)
  - Madkhalī (Saudi)
  - Albani-Jordanian (most anti-madhhab)
  - Ṣaḥwa (Saudi)
  - etc.

> **Note**
>
> - All madhhabs need a methodology to derive Fiqh
> - If you're anti-madhhbab, then you have your own to derive Fiqh. You are not different.

Benefits of the Salafī movement

- Primacy of the texts - challenged Muslims to seek guidance through them.
- Forced others to back up opinions with solid source-based evidence rather than lean on the school's opinion
- Necessitated the need for ḥadīth authentication
- Challenged superstitious practices
- Acceptance of simplified and "pure" theology
- Renewed interest in Islam and Islamic sciences
- Revitalization of the Islamic libraries
- I myself am a product of such a movement

What is a Fatwah?

- Definition: a circumstantial Fiqh ruling given for specific cases following a certain madhhab or methodology
- A **Muftī** is one who is granted permission to give a fatwah

What is Taqlīd?

- Following someone of authority in their rulings and conduct

- Following a madhhab
- A **Muqallid** is the one who does taqlīd

Which Madhhab Should You Follow?

> متفق - عَنِ ابْنِ عُمَرَ قَالَ
>
> قَالَ النَّبِيُّ ﷺ لَنَا: «لَمَّا رَجَعَ مِنَ الأَحْزَابِ لاَ يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلاَّ فِي بَنِي قُرَيْظَةَ.» فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ: لاَ نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي لَمْ يُرَدْ مِنَّا ذَلِكَ. فَذُكِرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ

Bukhārī 946 (Muttafaq) - Ibn ʿUmar

- When the Prophet ﷺ returned from the battle of Aḥzāb , he said to us, **"None should offer the ʿAsr except at Banū Qurayẓah."**
- The 'Asr prayer became due for some of them on the way.
- Some of them decided not to offer the Ṣalāh except at Banū Qurayẓah,
- while others decided to offer the Ṣalāh on the spot and said that the intention of the Prophet ﷺ was not ⌜what the former party had understood⌝.
- When that was told to the Prophet ﷺ he did not blame anyone of them.

- The differences of opinions of the schools goes back to the differences of opinions
- All major schools of thought are valid and must be respected
  - One is not incorrect, and the other one is not the only correct opinion.
- All opinions of the madhāhib are based on Quran and Sunnah and sound methodology

Find a Shaykh/Muftī/ʿĀlim/Mentor/Scholar/Guide

> سُورَةُ الأنبيَاء ٢١:٧ - ... فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Sūrat al-Anbiyāʾ 21 7 - ... so ask the people of the message if you do not know.

Following the right scholar

As laypeople, our job is to **do taqlīd** of a scholar who is

- Genuinely knowledgable and qualified
- Sincere, trustworthy and respected in the community, and

- Accessible to us

The madhhab of the scholar, whether he is Ḥanafī, Mālikī, Shāfiʿī, or Ḥanbalī must not be a factor for us to accept or reject him.

- We are not qualified to decide which opinion should and should not be followed.
- We are not qualified to derive our own rulings from Quran and Sunnah, just like we would not open medical books and self-diagnose ourselves.

We can better choose our mentor when we advance in your education as a student of knowledge and one methodology over another resonates with you.

Fiqh of Disagreement Between the Legal Schools

Causes for Disagreements

- Divine wisdom
- Human nature
- Awareness of authentic proofs
  - Availability of reports
  - Authenticity of reports
- Interpretation of proofs
  - Linguistic reasons
  - Differences in methodology and uṣūl
- Reconciliation between different proofs

> الترمذي 2676 - عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ
>
> «... فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلاَفًا كَثِيرًا وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّهَا ضَلاَلَةٌ. فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ.»
>
> صحيح (الترمذي)
>
> Jamiʿ al-Tirmidhī 2676 - al-ʿIrbāḍ b. Sāriyah
> "I order you to have the taqwá of Allah... Whomever among you lives, he will see much difference. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my Sunnah and the Sunnah of the rightly guided khulafāʾ. Cling to it with your molars."

Sound (Tirmidhī)

Council on Managing Disagreements

> عن البيهقي قال الشَّافِعي:
>
> (ما ناظرت أحداً علمت أنه مقيم على بدعة.) قال البيهقي: وهذا لأن المقيم على البدعة قلّما يرجع بالمناظرة عن بدعته وإنما كان يُنَاظِر من يرجو رجوعَه إلى الحقِّ إذا بَيَّنَه له.
>
> مناقب الشافعي للبيهقي

from Bayhaqī:
Shāfiʿī, may Allah have mercy on him, said, “I never debated anyone I knew to be founded upon innovation.” This is because the one founded upon innovation rarely turns away from his innovation through debate. Indeed, he would only debate whomever it was hoped would turn to the truth if it were clarified to him.
Source: Manāqib al-Shāfiʿī 1/175 by Bayhaqī

- Acceptance of the existence of disagreement
- Hold on the the Rope of Allah
- Not to prefer a scholarly or sectarian view over that of the Text
- Seek and propagate knowledge
- Sincerely seek the truth even if it's against you
- Purify your intention
- Purify your hearth from all evil
- Be humble and know your level knowledge
  - Respect those of more knowledge than you
  - A muqallid must follow people of knowledge
  - A muqallid must not condemn another muqallid
  - A mujtahid is not permitted to do taqlīd of another mujtahid
- Maintain brotherhood
  - Know that people are of different levels of knowledge
- Avoid
  - Lack of seriousness
  - Blind allegiance to sectarianism and cultish practices

- Fatwa shopping for seeking the easiest opinion at the detriment of the right opinion
- Dialectics (jadal) and polemics
  - Depending on the level of knowledge of the other, it is encouraged to advance evidence to discuss strength of juristic evidence

Example: Āyah of Kalālah

سُورَةُ النِّسَاء ٤:١٧٦ - يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي **الْكَلَالَةِ** ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Sūrat al-Nisāʾ 4 176 - They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.

What Abū Bakr used to say after stating an opinion

السيوطي 2-627b - عَنِ الشعبى قال

سُئِلَ أبو بكرٍ عن الكلالةِ فقالَ: إِنِّى أقولُ فيهَا برأيى، فإن كانَ صوابًا فمِنَ الله لَا شريكَ لهُ، وإِنْ كانَ خطأً فمنِّى ومنَ الشيطانِ، والله منهُ بريءٌ، أُراهُ مَا خَلَا الولدَ والوالدَ، فلمَّا استُخْلِفَ عمرُ قَالَ: الكلالةُ ما عَدَا الولدَ وفِى لفظٍ: منْ لَا ولَدَ لَهُ: فلمَّا طُعِنَ عمرُ قَالَ: إِنِّى لأَسْتَحِى أَنْ أُخالفَ أَبَا بَكْرٍ أَرَى أَنَّ الكلالةَ ما عدَا الوالدَ والولدَ.

[عب] عبد الرازق [ض] ضياء المقدسي في مختاره [ش] ابن أبى شيبة والدارمى، وابن جرير، وأبن المنذر، [ق] البيهقى في السنن

قوي (N/A)

Jamʿ al-Jawāmiʿ of Suyūṭī 2-627b - al-Shaʿbī

Abū Bakr was asked about the ⌜meaning of⌝ kalālah. He said: I will give my own opinion about it, so if this ⌜verdict⌝ is correct, it is from Allah, and if it is mistaken, it is from me and Shayṭān, and Allah ⌜and His Messenger⌝ are free from it. ⌜The meaning of⌝ kalālah refers to the one who has neither descendants nor ascendants. When ʿUmar became the khalīfah, he said, ⌜the meaning of⌝ kalālah

refers to the one without a child, and in another wording, who has no child to him. When ʿUmar was pushed ⌜about his differing view⌝, he said: I am certainly embarrassed to oppose Abū Bakr, I now see that ⌜the meaning of⌝ kalālah refers to the one who has neither descendants nor ascendants.
ʿAbd al-Razzāq; Ḍiyāʾ al-Dīn al-Maqdisī's Mukhtar; Ibn Abū Shaybah; Dārimī; Ibn Jarīr; Ibn Mundhir; Bayhaqī's Sunan
Strong (N/A)

⚠ **Search for the truth**

- Do not shop for fatwás for personal convenience
- Purifying your intention to follow Allah and His Messenger ﷺ as best as possible

STOP FATWÁ SHOPPING!

Anatomy of a Ḥukm

Anatomy of a Ḥukm

✎ **Ḥalāl, Ḥarām, and the Grey**

متفق - النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ

«الْحَلاَلُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لاَ يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ،

فَمَنِ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى. أَلاَ إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ! أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلاَ وَهِيَ الْقَلْبُ.

Bukhārī 52 (Muttafaq) - al-Nuʿmān b. Bashīr
I heard Allah's Messenger ﷺ saying,

- "Both legal and illegal things are evident. In between them there are doubtful things and most of the people have no knowledge about them.
- Whoever saves himself from these suspicious things saves his religion and his honor.
- And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the *ḥimah* (private/sacred property) of someone else and at any moment he is liable to get in

it.

- Beware! Every king has a *ḥimah* and the *ḥimah* of Allah on the earth is His forbidden things
- Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Is every ruling an obligation or a prohibition?

Yes, but there are degrees

Do not ridicule others

سُورَةُ الحُجُرات ٤٩:١١ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Sūrat al-Ḥujurāt 49 11 - O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

The invalidity of prayer without reciting Sūrat al-Fātiḥah

السيوطي 25578a - عن محمود بن الربيع عن عبادة بن الصامت ح وعن ابن عمرو عن جابر

«لَا صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ.»

الشافعي، [حم] أحمد [ش] ابن أبى شيبة والدارمي، [خ] البخاري [م] مسلم [ت] الترمذي [ن] النسائي [هـ] ابن ماجة وابن خزيمة، [حب] ابن حبّان [قط] الدارقطنى في السنن عن محمود بن الربيع عن عبادة بن الصامت، [ق] البيهقى في السنن في القراءة عن ابن عمرو عن جابر

متفق عليه (اللؤلؤ والمرجان)

Suyūṭī 25578a - Jābir

"The Ṣalāh is not ⌜valid⌝ for the one who does not recite from the opening of the Book (Sūrat al-Fātiḥah)."

Shāfiʿī, Aḥmad; Ibn Abū Shaybah; Dārimī; Bukhārī; Muslim; Tirmidhī; Nasaʾī; Ibn Mājah; Ibn Khuzaymah; Ibn Ḥibbān; Dārquṭnī's Sunan from Maḥmūd b. al-Rabīʿ from ʿUbādah b. al-Ṣāmit;

Bayhaqī's Sunan in the Chapter of Recitation from Ibn ʿAmr > Jābir
Agreed Upon (Luʿluʿ wa-al-Marjān)

Prohibition of anger

البخاري 6116 - عَنْ أَبِي هُرَيْرَةَ ؓ

أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ : أَوْصِنِي. قَالَ: «لاَ تَغْضَبْ.» فَرَدَّدَ مِرَارًا قَالَ: «لاَ تَغْضَبْ.»

Bukhārī 6116 - Abū Hurayrah
A man said to the Prophet ﷺ , "Advise me! "The Prophet ﷺ said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet ﷺ said in each case, "Do not become angry and furious."

All ruling of Fiqh fall under the following categories:

Categories of a Ruling

- Ḥukm Taklīfī (Obligation)
  - Amr (Command / Do)
    - Wājib (Mandatory)
    - Mandūb (Recommended)
  - Nahī (Prohibition / Don't)
    - Makrūh (Disliked)
    - Ḥarām (Prohibited)
  - Mubāḥ (Permissible)
- Ḥukm Waḍʿī (Condition)
  - Sabab (Cause)
  - Sharṭ (Pre-condition)
  - Māniʿ (Hinderance, Blocker)
- Exceptions
  - Rukhṣah (Concession)
  - ʿAzīmah (Fulfilment)
- "The How"
  - Adāʾ (Performance of obligation)
  - Iʿādah (Repeating an invalid performance)
  - Tark (Missing an obligation)
  - Qaḍāʾ (Making up of the missed obligation)
  - ***Ṣaḥīḥ*** (Valid)

- *Fāsid* (Corrupted)
- ***Bāṭil*** (Invalid)

Ḥukm Taklīfī (Obligation)

Amr (Command / Do)

Wājib (Mandatory)

Obligation of Fasting

سُورَةُ البَقَرَة ٢:١٨٣ - يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Sūrat al-Baqarah 2 183 - O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

- Definition: Rewarded if performed and punished if omitted
- Examples: Zakāh, Fasting

Ḥanafīs define this further into two categories
- ***Farḍ*** (Obligation)
- Example: Five daily prayers
- ***Wājib*** (Must)
- Example: Ṣalāt al-Witr

Witr is a duty

أبو داود 1422 - عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ الْوِتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلاَثٍ فَلْيَفْعَلْ وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ

Abū Dāʾūd 1422 - Abū Ayyūb al-Anṣārī
The Prophet ﷺ said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so.

Obligation of only five prayers

البخاري 46 - سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلاَ يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ.» فَقَالَ: هَلْ عَلَىَّ غَيْرُهَا؟ قَالَ: «لاَ إِلاَّ أَنْ تَطَوَّعَ.» قَالَ رَسُولُ اللَّهِ ﷺ: «وَصِيَامُ رَمَضَانَ.» قَالَ: هَلْ عَلَىَّ غَيْرُهُ؟ قَالَ: «لاَ إِلاَّ أَنْ تَطَوَّعَ.» قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ: «الزَّكَاةَ.» قَالَ: هَلْ عَلَىَّ غَيْرُهَا؟ قَالَ: «لاَ إِلاَّ أَنْ تَطَوَّعَ.» قَالَ: فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ. قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ.»

Bukhārī 46 - Ismāʿīl > Mālik b. Anas > his uncle Abū Suhayl b. Mālik > his father > Ṭalḥah b. ʿUbaydullāh

- A man from Najd with unkempt hair approached Allah's Messenger ﷺ. The man asked about Islam in a loud voice
- Allah's Messenger ﷺ instructed him to offer prayers five times a day and night
- The man inquired if there were additional prayers, and Allah's Messenger ﷺ mentioned optional Nawāfil prayers
- Allah's Messenger ﷺ told him to observe fasts during Ramadan
- The man asked if there were more fasting requirements, and Allah's Messenger ﷺ mentioned optional Nawafil fasts
- Allah's Messenger ﷺ instructed him to pay Zakat (obligatory charity)
- The man asked if there were any additional financial obligations, and Allah's Messenger ﷺ mentioned optional alms
- The man declared that he would neither do less nor more than what was mentioned
- Allah's Messenger ﷺ stated that if the man remained true to his word, he would be successful and granted Paradise.

Who is responsible?
- ***Farḍ ʿAyn*** (Individual obligation)
- Example: Ḥajj
- ***Farḍ Kifāyah*** (Collective obligation)
- Example: Ṣalāt al-Janāzah

Note:
- Wājib has many levels
- Charity to a needy relative is not the same as giving charity to a stranger

Mandūb (Recommended)

Sūrahs to be recited during ʿĪd prayers

أبو داود 1122 - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمِ الْجُمُعَةِ بِ { سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى } وَ { هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ } قَالَ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَقَرَأَ بِهِمَا

Abū Dāʾūd 1122 - al-Nuʿmān b. Bashīr

The Messenger of Allah ﷺ used to recite at the two ʿʿĪd ⌜festivals⌝ and on Friday, "Glorify the name of your most high Lord." (Aʿlá 87) and "Has the story of the overwhelming reached you?" (Ghāshiyah 88) He said: When ⌜ʿĪd and a Friday⌝ coincided, he recited them both ⌜at the two prayers⌝.

- Also known as: *Sunnah*, *Mustaḥab*, *Nāfilah*, *Nafl*, *Taṭawwuʿ*, *Faḍīlah*
- Definition: Rewarded for if performed and not punished if omitted
- Examples: Fasting of Shawwāl
- Note:
  - **Mandūb has many levels**
  - Praying two Rakʿah of Fajr is not the same as praying an extra nafl during the day

Ḥanafīs define this further into two categories:
- ***Sunnah Muʾakkadah*** (Highly recommended)
- Definition: punished if omitted
- Example: Sunan al-Rātibah
- ***Sunnah Ghayr Muʾakkadah*** (Optional)
- Definition: not punished if omitted
- Example: Adhkār before going to sleep

Nahī (Prohibition / Don't)

Makrūh (Disliked)

Dislike of looking up to the sky during prayer

البخاري 750 - أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ

قَالَ النَّبِيُّ ﷺ مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ لَيَنْتَهُنَّ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ

Bukhārī 750 - Anas b. Mālik

The Prophet ﷺ said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away."

- Definition: Rewarded if omitted and not punished if performed
- Examples: Praying after ʿAsr

Ḥanafīs define this further into two categories:

- ***Makrūh Tanzihī*** (Disliked)
  - Definition: not punished if performed
  - Example: Omitting a Sunnah Ghar Muʾakkadah
- ***Makrūh Taḥrīmī*** (Highly Offensive)
  - Definition: punished if performed
  - Example: Omitting a Sunnah Muʾakkadah

Ḥarām (Prohibited)

Prioritizing anything above Allah and his Messenger is prohibited

سُورَةُ الحُجُرات ٤٩:١ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Sūrat al-Ḥujurāt 49 1 - O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

Ones who are prohibited to marry

سُورَةُ النِّسَاء ٤:٢٣ - حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ ---

Sūrat al-Nisāʾ 4 23 - Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters...

- Definition: Rewarded if omitted and punished if performed
- Also known as: *Maḥẓūr*
- Examples: Murder and other major sins
- Note:
  - **Ḥarām has many levels**
  - Murder is not the same as drinking alcohol

Major Sins

Major Sins by Dhahabi.pdf > page=4

Do not claim piety for yourselves, God knows who is Godfearing and pious.

سُورَةُ النَّجْم ٥٣ ٣١-٣٢ - وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ٥٣:٣١ ۝ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ٣٢ ۝

Sūrat al-Najm 53 31-32 - 53:31 And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] - 32 Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

List by Imām al-Dhahabī (748 H)
(Top 50%)

- Creedal
  - Shirk, Murder, Sorcery/Magic
  - Lying about Din
- Ritual
  - Neglecting pillars of Islam
- Behavioral
  - Fornication, Sodomy
  - Disrespecting parents, Breaking family ties, Slandering women
  - Pride, Perjury, Drinking, Gambling, Theft,
  - Breaking of contracts, False testimony, Usury
  - Suicide, Fleeing from battle

⚠ **A lesson to the followers of Imams who freely use the word *ḥarām* without having a proof, or even a semblance of a proof.**

This is what Abū Yūsuf reported concerning our righteous forebears and what ā-Shāfiʿī quoted from him, and completely agreed with. Similarly, Ibn Mufliḥ reported the great scholar Ibn Taymiyah as saying that the jurists of the early days of Islam did not pronounce anything *ḥarām* unless it was definitely known to be so. In the same spirit, the great Imām Aḥmad b. Ḥanbal, when asked about some matter, would say, "I

disapprove of it" or "It does not appeal to me," or "I do not like it" or "I do not prefer it." Similar reports are narrated concerning Malik, Abu Ḥanīfah, and all the other Imams.

This is further supported by the fact that the Companions did not give up the drinking of wine after the revelation of the Qur'anic verse: "They ask thee concerning wine and gambling. Say: In them is great sin and some benefit..., (al-Baqarah: 219) since this verse did not definitely prohibit drinking prior to the revelation of the verses in Surat al-Mā'idah (90-91)

– The Lawful and the Prohibited, Yūsuf Qaraḍāwī

Mubāḥ (Permissible)

All things pure are permitted

سُورَةُ المَائدة ٥:٤ - يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۙ ...

Sūrat al-Māʾidah 5 4 - They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods ...

ابن ماجة 2018 - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ

قَالَ رَسُولُ اللَّهِ ﷺ أَبْغَضُ الْحَلاَلِ إِلَى اللَّهِ الطَّلاَقُ

صحيح (على زئى)

Ibn Mājah 2018 - Kathīr b. ʿUbayd al-Ḥimṣī > Muḥammad b. Khālid
the Messenger of Allah said: "The most hated of permissible things to Allah is divorce. "

- Definition: Not rewarded if omitted and not punished if performed
- Also known as: *Ḥalāl*, *Jāʾiz*, *Muṭlaq*
- Examples:
  - Eating bananas
  - "The most hated of the permissible to Allah is divorce."

Ḥukm Waḍʿī (Condition)

Sabab (Cause)

سُورَةُ البَقَرَة ٢:١٨٥ - شَهْرُ رَمَضَانَ ... فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ... ﷺ

Sūrat al-Baqarah 2 185 - The month of Ramaḍān... So whoever sights [the new moon of] the month, let him fast it; ...

- Definition: What makes a ḥukm an obligation
- Example: Fasting is obligation in the month of Ramaḍān

Sharṭ (Pre-condition)

سُورَةُ المَائدة ٥:٦ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ ...

Sūrat al-Māʾidah 5 6 - O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows...

- Definition: What is required as a pre-condition of performance of a ḥukm
- Example: *Wuḍūʾ* before prayer

Māniʿ (Hinderance, Blocker)

Intoxication or janābah is a blocker for prayer

سُورَةُ النِّسَاء ٤:٤٣ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا ...

Sūrat al-Nisāʾ 4 43 - O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janābah.

- Definition: What prevents or lifts the obligation of a ḥukm
- Example: Prayer not obligated during menstruation

Rukhṣah (Concession)

Shortening prayers out of fear of being killed

سُورَةُ النِّسَاء ٤:١٠١ - وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا

Sūrat al-Nisāʾ 4 101 - And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.

- Definition: Lowering or lifting of the performance of an obligation of a ḥukm under difficult circumstances
- Opposite is: ʿ**Azīmah**
- Example: Sitting in prayer if one is unable to stand

Performance

- Adāʾ (Performance of obligation)
- Iʿādah (Repeating an invalid performance)
- Tark (Missing an obligation)
- Qaḍāʾ (Making up of the missed obligation)

Validity

- ***Ṣaḥīḥ*** (Valid)
- *Fāsid* (Corrupted)
- ***Bāṭil*** (Invalid)

Some Principles of Islamic Jurisprudence

al-Ḥalāl wa-al-ḥarām fī al-islām Yūsuf al-Qaraḍāwī

1. The *aṣl* (essence) is permissibility of things.
2. To make lawful and to prohibit is the right of Allah alone. Prohibiting the *ḥalāl* and permitting the *ḥarām* is similar to committing *shirk*.
3. The prohibition of things is due to their impurity and harmfulness.
4. What is *ḥalāl* is sufficient, while what is *ḥarām* is superfluous.
5. Whatever is conducive to the *ḥarām* is itself *ḥarām*.
6. Falsely representing the *ḥarām* as *ḥalāl* is prohibited.
7. Good intentions do not make the *ḥarām* acceptable.
8. Doubtful things are to be avoided.
9. The *ḥarām* is prohibited to everyone alike.

10. Necessity dictates exceptions.

Overview of Books of Fiqh

Content & Organization

- ***Fiqh al-ʿIbādāt*** (Worship)
  - Purification, Prayer, Funerals, Zakāh, Fasting, and Ḥajj
- ***Fiqh al-Muʿāmalāt*** (Dealings)
  - Buying/Selling, Leasing/Renting, Endowments,
  - Wills & Testaments, Inheritance, Marriage, Divorce, Food and Drink, Oaths
  - Crime and Punishment, Judgement and Testimonies, Penalties, and Jihād
- Similar to books of ḥadīth, but limited to the above
- Typically do not address
  - ʿAqīdah
  - Akhlāq

Types of Books of Fiqh

- Advanced
- Intermediate
- Beginners & Juniors
  - This type is called a *matn* (textbook), pl. *mutūn*

Key Books on Each Madhhab

Ḥanbalī

- Junior: *Bidāyat al-ʿābid* by ʿAbd al-Raḥmān al-Bālī
- **Beginner: *ʿUmdat al-fiqh* by Ibn Qudāmah al-Maqdisī**
  - Sharḥ: *al-ʿUddah fī sharḥ al-ʿumdah* by Bahāʾ al-Dīn al-Maqdisī
- Intermediate: *al-Muqniʿ* by Ibn Qudāmah
- Advanced: *al-Kāfī* by Ibn Qudāmah
- **Encyclopedic: *al-Mughnī* by Ibn Qudāmah**

Shāfiʿī

- Junior: *Safīnat al-najāh* by al-Ḥaḍramī
- Beginner: *al-Ghāyah wa-al-taqrīb* by Abū Shujāʿ
- Intermediate: *ʿUmdat al-sālik* by Ibn Naqīb
- Advanced: *Minhāj al-ṭalibīn* by Nawawī

- **Encyclopedic: *al-Majmūʿ* by Nawawī**

Mālikī

- Junior: *Mukhtaṣar al-Akhḍarī*
- Beginner: *Tadrīb al-sālik* by ʿAbd al-ʿAzīz Mubārak
- Intermediate: *Mudawwanāt al-fiqh al-mālikī wa-adilātihī* by al-Ghiryānī
- Advanced: *Mukhtaṣar al-khalīl* by Isḥāq al-Jundī

Ḥanafī

- Junior: *Nūr al-īḍāḥ* by al-Shurunbulali
- Beginner: *Mukhtaṣar al-Qudūrī*
- Intermediate: *al-Ikhtiyār li-taʿlīl al-mukhtār* by ʿAbdullāh al-Mawṣilī
- Advanced: *al-Hidayah* by al-Marghinānī
- Encyclopedic:
  - *Radd al-muḥtār ʿalá al-durr al-mukhtār* by Ibn ʿĀbidī
  - *Badāiʿ al-ṣanāiʿ fī tartīb al-sharāiʿ* by ʿAlá al-Dīn al-Kāsānī